Worcester F 80 Distinctiones

58 Diverse Houses (*Domos diuersos*)

The Lord of the universes has diverse houses and various dwellings in these houses.

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For a house is universal. It is a structure of the entire world, about which Solomon says,[[1]](#endnote-1) We have known you O Lord, because you have built for yourself an everlasting house both in heaven and on earth, and on the sea. A particular house is the church, about which it is said in Psal. [92:5]: “Holiness becomes your house.” The spiritual house is the virgin, Mary. Abut which the prophet [Ezech 44:4]: “I saw and behold the glory of the Lord filled the house of the Lord.” His house is singular, it has taken on humanity, about which [Prov. 9:1]: “Wisdom has built herself a house.”

¶ For the upper house is the blessedness of heaven about which it is said [Psal. 41:5]: “I shall go over into the place of the wonderful tabernacle, even to the house of God.” The lower house is the basilica of prayer about which it is said in Luke [19:46]: “My house is the house of prayer.” It will be called the house of God. On the inside it is said to be conscience about which Psal. [100:2]: “I walked in the innocence of my heart, in the midst of my house.” His house on the outside is sacred scripture about which in the Psal. [54:15]: “In the house of God we walked with consent.”

¶ Again there is the house of divinity, the house of man, the house of the devil, or thus it is the house of God, the house of the soul, the house of the Prince of Darkness. Of which the first is built through grace. The second through nature. The third through fault. About the first it is said [Psal. 92:5]: “Holiness becomes your house.” Concerning the second, Job 4[:19]: “They that dwell in houses of clay, who have an earthly foundation.” Concerning the third, it is said [Matt. 12:44]: “I will return into my house,” the first one. In the house of fault, the foundation is cupidity, which is said [1 Tim. 6:10]: “The root of all evils.” The roof is pride, which is said [Eccli. 10:15]: “Pride is the beginning of all sin.” The door is concupiscence of the flesh militating against the soul. The pavement is avarice which is said to be the servitude of idols. The four side walls are four kinds of vices, namely, the sin of simplicity through ignorance, fragility through impatience, security through negligence, malignity through envy.

¶ In the house of nature, the foundation is reason, the roof is memory, the door is the intellect, the pavement is the will. The four walls are the four natural affects: fear, hope, sorrow, and joy. In the house of grace, the foundation is faith. About which the Apostle [Heb. 11:1]: “Faith is the substance of things to be hoped for,” etc. The roof is charity, about which [1] Pet. [4:8]: “Charity covers a multitude of sins.” The door is obedience, about which Matt. [19:17]: “If you would

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enter life, keep the commandments.” The pavement is humility, about which the Psal. [118:25]: “My soul has cleaved to the pavement.” The four sides are the four cardinal virtues: justice, prudence, temperance, and fortitude. These are in Apoc. [21:16], the four equal sides of the city. The windows are hospitality with cheerfulness, the soul with liberality.

1. Peter Comestor, *Historia scholastica,* Historia libri regum 21 (PL 198:1366): Salomon dicens: Novimus Domine, quia fabricasti tibi domum perpetuam coelum, terram simul et mare. [↑](#endnote-ref-1)